

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 11th April 1891.

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LIST OF NEWSPAPERS.

No.	Names of newspapers.		Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.					
Fortnightly.					
1	"Ahmadí "	...	Tangail, Mymensingh	600	28th March 1891.
2	"Hitakari "	...	Kushtea	800	First fortnight of Chaitra 1297 B.S.
3	"Kasipore Nivási "	...	Kasipore, Burrisal	280	
4	"Navamihir "	...	Ghatail, Mymensingh	500	
5	"Sahayogi "	...	Burrisal	342	
6	"Uluberia Darpan "	...	Uluberia	700	28th March 1891.
Weekly.					
7	"Bangavási "	...	Calcutta	20,000	4th April 1891.
8	"Banganivási "	...	Ditto	8,000	3rd ditto.
9	"Burdwán Sanjivani "	...	Burdwan	335	31st March 1891.
10	"Cháruvártá "	...	Sherepore, Mymensingh	400	30th ditto.
11	"Dacca Prakásh "	...	Dacca	2,200	5th April 1891.
12	"Education Gazette "	...	Hooghly	825	3rd ditto.
13	"Gramvásí "	...	Ramkristopore, Howrah	1,000	6th ditto.
14	"Hindu Ranjiká "	...	Beauleah, Rajshahye...	212	1st ditto.
15	"Murshidábád Pratinidhi "	...	Berhampore	.....	2nd ditto.
16	"Navayuga "	...	Calcutta	500	
17	"Pratikár "	...	Berhampore	609	3rd ditto.
18	"Rungpore Dikprakásh "	...	Kakinia, Rungpore	.....	1st ditto.
19	"Sahachar "	...	Calcutta	800-1,000	
20	"Sakti "	...	Dacca	.....	31st March 1891.
21	"Samáj-o-Sáhitya "	...	Garibpore, Nuddea	1,000	5th April 1891.
22	"Samaya "	...	Calcutta	3,000	3rd ditto.
23	"Sanjivani "	...	Ditto	4,000	4th ditto.
24	"Sānsodhini "	...	Chittagong	.....	4th March 1891.
25	"Sáraswat Patra "	...	Dacca	300	6th April 1891.
26	"Som Prakásh "	...	Calcutta	600	
27	"Sudhákár "	...	Ditto	3,100	3rd ditto.
28	"Sulabh Samáchar "	...	Ditto	.....	3rd ditto.
29	"Surabhi-o-Patáká "	...	Ditto	700	
Daily.					
30	"Banga Vidyá Prakáshiká "	...	Calcutta	500	3rd, 4th, and 6th to 9th April 1891.
31	"Bengal Exchange Gazette "	...	Ditto	.....	4th to 7th and 9th April 1891.
32	"Dainik o Samáchar Chandriká "	...	Ditto	1,000	5th, 6th, 8th April 1891.
33	"Samvád Prabhákár "	...	Ditto	1,500	3rd, 4th and 6th to 9th April 1891.
34	"Samvád Purnachandrodaya "	...	Ditto	300	3rd, 4th, and 6th to 9th April 1891.

No	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
35	"Dacca Gazette"	Dacca ...	.....	6th April 1891.
HINDI.				
<i>Monthly.</i>				
36	"Darjeeling Mission ke Másik Samáchár Patrika."	Darjeeling ...	50	
37	"Kshatriya Patriká"	Patna ...	250	
<i>Weekly.</i>				
38	"Aryávarta"	Calcutta ...	750	4th ditto.
39	"Behar Bandhu"	Bankipore ...	500	
40	"Bhárat Mitra"	Calcutta ...	1,200	2nd ditto.
41	"Champarun Chandrika"	Bettiah ...	350	
42	"Desí Vyápári"	Calcutta ...	.....	
43	"Hindi Bangavási"	Ditto ...	.....	30th March and 6th April 1891.
44	"Sár Sudhánidhi"	Ditto ...	500	
45	"Uchit Baktá"	Ditto ...	4,500	
URDU.				
<i>Weekly.</i>				
46	"Al Punch"	Bankipore ...	.....	30th March 1891.
47	"Anis"	Patna ...	.....	
48	"Calcutta Punch"	Calcutta ...	.....	
49	"Gauhur"	Ditto ...	196	
50	"Raisul-Akhbari-Moorshidabad"	Murshidabad ...	150	1st April 1891.
51	"Setare Hind"	Arrah ...	.....	
52	"Urdu Guide and Darussaltanat"	Calcutta ...	340	3rd ditto.
URIYA.				
<i>Monthly.</i>				
53	"Asha"	Cuttack ...	165	
54	"Pradíp"	Ditto ...	.....	
55	"Samyabadi"	Ditto ...	.....	
56	"Taraka and Subhavártá"	Ditto ...	.....	
<i>Weekly.</i>				
57	"Dipaka"	Cuttack ...	.....	
58	"Samvad Váhika"	Balasore ...	200	19th March 1891.
59	"Uriya and Navasamvád"	Ditto ...	420	18th ditto.
60	"Utkal Dípiká"	Cuttack ...	420	21st ditto.
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
<i>Fortnightly.</i>				
61	"Paridarshak"	Sylhet ...	480	
62	"Silchar"	Silchar ...	500	
<i>Weekly.</i>				
63	"Srihatta Mihir"	Sylhet ...	332	

I.—FOREIGN POLITICS.

The *Sahachar*, of the 1st April, has the following on the Black Mountain Expedition:—

SAHACHAR,
April 1st, 1891.

The Black Mountain Expedition, and the frontier policy of Government.

Do the authorities want to make the mountainous regions on the north-western frontier a burden upon this country? Of course, if a new Chief Commissionership with its western boundary touching the confines of Persia, is created, many Europeans will enjoy fat salaries, and the soldiers reap the first fruits. But would it be good policy to compel poor India to bear the cost of its administration? It is true the people of India possess no power, but Government's wasteful expenditure in connection with the frontier wars which it undertakes from time to time at the instance of its military officers at Simla, has attracted public attention. Colonel Sandeman's subjugation of the tribes of Beluchistan has become a cause of anxiety to the Amir of Afghanistan. His fears should be allayed by giving him permission to bring under subjection all the mountain tribes up to Peshawar. The adoption of some such measure will put an end to these frontier wars, and consequently the useless expenditure of money on such wars.

2. The *Surabhi-o-Pataká*, of the 3rd April, refers to the recent events in Manipur, and observes as follows:—

SURABHI-O-PATAKA,
April 3rd, 1891.

The Manipur affair.

The news from Manipur has astounded the writer. There has been no fearful event like this since the Cavagnari massacre. The British lion's thirst for revenge is insatiable, and he loves to deal out fearful retribution. One does not know how many innocent hillmen will be ruined for the fault of that one man, the Commander-in-Chief of Manipur. Government is requested to proceed in this matter with patience and firmness, and not to make the innocent people of Manipur suffer for its own foolish management of the Manipur affair.

3. The *Bengal Exchange Gazette*, of the 4th April, says that the Manipur affair had its origin in the carelessness of the Foreign Office, and the entire responsibility for it rests with Mr. Grimwood. The disaster would have been averted if the Political Officer had re-instated the Maharaja when he sought his help after his deposition.

BENGAL EXCHANGE
GAZETTE,
April 4th, 1891.

The Manipur affair.

There is a rumour that Mr. Grimwood privately informed Tekendrajit Singh, the Commander of the Manipur forces, of Mr. Quinton's proposed visit, and that the Commander was ready with his forces to resist him. It cannot be doubted that there is some mystery underlying these things, and that Government ought to do it best to clear it up. Troops are now being sent in large numbers to punish the Commander Tekendrajit, but all this would have been averted if the disturbance had been quelled in October last, and the throne given to the dethorned Maharaja.

The best thing for the Government to do now is to place the Maharaja quietly on the throne without much bloodshed. The people of Manipur love the Maharaja, and they will hail him back to his own State. The Government will do wrong to annex Manipur to British territory, as is proposed in certain quarters.

4. The *Sanjivani*, of the 4th April, says that the fate of the prisoners in Manipur is causing alarm. It is really surprising that the Goorkha regiment—450 brave and sturdy men—were supplied with such small quantities of ammunition that they could hold out only for one day against the ill-trained Manipur soldiers. The whole country is anxious to learn their fate, and every effort should be made to release the prisoners.

SANJIVANI,
April 4th, 1891.

The Manipur affair.

5. The *Dainik-o-Samachar Chandrika*, of the 5th April, cannot say where the Manipur affair will end. Lord Lansdowne is responsible for the disaster. He attempted to deal with Manipur, a State whose circumstances are very different from those of Cashmere, in the way in which the latter State was dealt with.

DAINIK-O-SAMACHAR
CHANDRIKA,
April 5th, 1891.

The Manipur affair.

Lord Lansdowne is blinded by an overdose of boldness, and perhaps also by an overdose of pride. And that is why he ordered Mr. Quinton, the Chief Commissioner of Assam, to proceed to that State. It is said that the Political

Agent of Manipur, Mr. Grimwood, as well as the exiled Maharaja of Manipur, now living in Calcutta, protested against Mr. Quinton's going to Manipur with troops. But Lord Lansdowne listened to none. Every act of Lord Lansdowne shows that he is utterly destitute of foresight and is not fit to be the chief ruler of a vast Empire like India. It is to be hoped that such an incompetent ruler will not be kept long in India. The *Truth* newspaper of England says that Lord Lansdowne will have to return to England at the commencement of the cold weather. Many doubt whether he ought to be allowed to remain so long. May God save Mr. Quinton and the others who have been made prisoners with him! May they not suffer for the sin of Lord Lansdowne!

In the first place, it was wrong to unnecessarily alarm the Manipuris by ordering Mr. Quinton to march to that place with 470 troops. In the second place, it was wrong to order the sudden arrest of the Commander-in-Chief of Manipur. In the third place, it was wrong to attempt to interfere in the internal affairs of Manipur, a thing which the English Government abstained from doing up to this time. No English Governor-General, from Lord Amherst to Lord Dalhousie, interfered with the royal succession in Manipur. And the Proclamation declared that no such interference would be made in any State. Up to this time the Proclamation had been implicitly obeyed. It now seems that it will be obeyed in no item or particular. This is perhaps why interference was made in the affairs of Cashmere. This is why an attack has been made upon the Hindu religion. This is why interference has been made in the affairs of the Manipur State, for the thing done in regard to Manipur is nothing less than interference. No reference to Burma is needed here. The Commander-in-Chief of Manipur is the real ruler of that State, and the order to arrest the Commander-in-Chief was nothing short of a declaration of war. If Lord Lansdowne did not see this, he must be singularly wanting in foresight. If he saw this and yet ordered the arrest, he must have wished to annex Manipur. It was probably with the view of showing that the Queen's Proclamation is not to be respected in any item thereof, that Lord Lansdowne sent Mr. Quinton to Manipur with an armed escort. He thought that Mr. Quinton would have no difficulty in bringing the Commander-in-Chief to Assam as a prisoner.

And this want of foresight has met with prompt punishment. It is certain that the Manipuris will be ultimately vanquished. But one cannot but tremble in the meantime to think of what may befall the prisoners. The writer is sorry to think that it is the shortsightedness, imprudence, and pride of Lord Lansdowne that has brought about this disaster.

Prompt remedial measures should be taken. And it is heartily to be wished that Lord Lansdowne will not show the same incompetence in the end which he has shown in the beginning.

BENGAL EXCHANGE
GAZETTE,
April 5th, 1891.

6. The *Bengal Exchange Gazette*, of the 5th April, has the following on the disturbance in Manipur:—

The disturbance in Manipur.

The deposed Maharaja of Manipur laid his case first before Mr. Grimwood, the Political Agent, then before Mr. Quinton, the Chief Commissioner of Assam, and lastly before Lord Lansdowne. But nothing came of all this. It is remoured that Mr. Grimwood was from the first in favour of the half-brothers of the Maharaja. If this be true, it is Mr. Grimwood who is responsible for the present state of things in Manipur. The English have always conformed to the policy of helping their feudatory Princes, and it is therefore difficult to see why they did not help the deposed Maharaja. The deposed Maharaja was a very popular ruler, and the English should have helped him against his enemies. Some think that the English did not interfere on behalf of the Maharaja, because they wanted to annex Manipur by charging the new Maharaja with maladministration. This may or may not be true, but the fact that the English suddenly sent the Chief Commissioner of Assam to Manipur with a detachment of soldiers after having kept quiet for six months, shows that they must have entertained evil designs against Manipur.

The Chief Commissioner's presence in Manipur with an army made the people of that State suspicious, but they still refrained from hostilities, which did not commence until the Chief Commissioner attacked the palace on the Maharaja's declining to be bound by the terms he had proposed. The people of Manipur were thus forced to take up arms against the English. The English wanted

to make a puppet of the Maharaja by removing the unruly Commander, and then to rule Manipur in his name. It is for this reason that they refused help to the deposed Maharaja. If the deposed Maharaja had known the intention of the English, he would have relied on his own resources in order to check the rebels and not asked for English help. The present crisis would not have happened if the English had reinstated the Maharaja six months before, and taken steps to punish the rebels. As it is, the English acted very improperly. They recognised the revolution in Manipur, and yet sent the Chief Commissioner of Assam with an army to coerce the new durbar. If the object of the English was to introduce good order in Manipur, why did they send an army into that State?

The Manipur affair.

7. The *Dainik-o-Samachar Chandrika*, of the 8th April, has the following:—

DAINIK-O-SAMACHAR
CHANDRIKA,
April 8th, 1891.

A correspondent of the *Englishman*, writing from Gauhati, says that it has been ascertained that the Manipuris have long been preparing themselves to rise against the English, and that they had communication even with Calcutta. By this statement the correspondent means to implicate the exiled Maharaja, Sura Chandra, and his brother. It has been neither wise nor gentlemanly on the part of the correspondent to make such a statement at such a time. Maharaja Sura Chandra is not in any way implicated in the affair. He is staying in the capital of the English, and under the very eyes of the authorities. Why then this attempt to implicate him in the affair?

The Commander of the Manipur forces or any other official in Manipur may be blamed, but it is cowardliness to attempt to implicate Maharaja Sura Chandra. For not even a mad man will believe that Sura Chandra can have been intriguing with men who made him leave his capital for fear of life. What interest can the Maharaja Sura Chandra have had in doing a thing which can do him no good and the doing of which may involve him in peril? It is his interest to please the Viceroy, and his efforts have been directed in this direction ever since he has been in Calcutta.

Does the correspondent mean by the statement he has made to exculpate the Chief Commissioner, Mr. Quinton? If so, he should know that his story, while failing to exculpate either the Chief Commissioner or the Viceroy, will greatly injure the reputation of the Political Officer, Mr. Grimwood. Is it probable that the intrigue has travelled from Manipur to Calcutta without the Political Officer getting any clue to it? If the correspondent's story be correct, great blame will attach to the Viceroy. And it must then be said that His Excellency is quite incompetent for the post he occupies. But the writer cannot go so far as to make such a statement. It may be possible for an Anglo-Indian correspondent to say that the Political Officer, Mr. Grimwood, was playing polo while the intrigue was travelling from Manipur to Calcutta, but the writer cannot believe such a thing to be possible.

II.—HOME ADMINISTRATION.

(a)—Police.

8. The *Gramvasi*, of the 6th April, publishes the following case of alleged police oppression:—

The case of a chaukidar in the Uluberia sub-division of the Howrah district.

A chaukidar of Bamungram, Bihari by name, owed some money to a constable of the Bagnan thana, in Uluberia sub-division of the Howrah district. On Bihari's failing to pay the stipulated interest on the loan, the constable took him to the thana, beating him all the way to that place. This was witnessed by the Head-Master of the Mugkalyan School, who brought the matter to the notice of the Police Superintendent. The Police Superintendent transferred the constable from the thana. But as the application against the constable did not come through the Daroga, the Police Superintendent dismissed Bihari from his chaukidarship, remarking that he was half mad. But the chaukidarship has remained in Bihari's family for four generations, and Bihari himself is favourably spoken of by the villagers. Bihari applied to the Magistrate and the Police Superintendent for the bestowal of his post on some near relation of his, who would support his family. Receiving no answer to his application, he applied to the Commissioner of Burdwan. The Commissioner ordered him to make his application on stamped paper and to

GRAMVASI,
April 6th, 1891.

send it through the Magistrate. He did this. His application was put up before the Magistrate of Howrah before the last Durga Puga vacation, but no answer has yet been returned. The Magistrate is reported to be a kind-hearted man, and it is hoped that he will call for the papers connected with Bihari's case and do him justice.

(d)—Education.

AHMADI,
March 28th, 1891.

9. The *Ahmadi*, of the 28th March, says that the following are among the causes of the backward state of education among the Mahomedans:—

(1) There being no arrangement for dismissing the classes in the Bengal schools in the middle of the day in order to give the Mahomedan students time to perform their mid-day *namaj*, religious Mahomedans do not like to send their boys to school.

(2) Urdu being the mother-tongue of a large number of Mahomedans in Bengal, and the teachers in the Bengal schools being mostly Hindus ignorant of that language, Mahomedan students generally fail to acquire a thorough knowledge of English, because they have to learn it through the medium of Bengali.

(3) The Mahomedans seriously object to their boys reading the text-books which are now used in the Bengal schools. These text-books are generally written by Hindus or Englishmen, both of whom in their books give the Mahomedans very opprobrious names; the English writers, especially, depicting the Mahomedan rulers of India in very objectionable colours. The writer knows this to be a fact and cannot, therefore, admit that negligence or indolent habits or a hatred of the English tongue prevents Mahomedan boys from acquiring a thorough knowledge of that language.

(4) The poverty of the Mahomedans as a people is another obstacle in the way of their educational progress. The wealthy among them ought to look to this and follow the example of Mahammad Mohsin of Hooghly. That the Mahomedans, as a people, are poorer than any other people in Bengal is clear from the fact that the majority of the most abject beggars in this province are Mahomedans.

SANSODHINI,
March 4th, 1891.

10. The *Sansodhini*, of the 4th March, regrets that the teachers trained in the Normal Schools should as before continue on poor pay like Rs. 15. The writer makes the following suggestions for improving the prospects of these teachers:—

(1) They should be granted the privilege of practising in the Munsif's courts on passing the law examination.

(2) The experienced among them should have the prospect of promotion to Sub-Inspectorships.

(3) Their pay should be fixed at Rs. 25 to Rs. 40 per month.

(e)—Local Self-Government and Municipal Administration.

BURDWAN SANJIVANI,
March 31st, 1891.

11. The *Burdwan Sanjivani*, of the 31st March, refers to the provision made in the Burdwan municipal budget for next year for the appointment of a Health Inspector on Rs. 31 per month, and of an Assistant Health Inspector on Rs. 12 per month, and remarks as follows:—

There was formerly no post of Health Inspector in the Burdwan Municipality, and the duties of a Health Inspector were performed by the Secretary to the Municipality. But there will henceforward be a Health Inspector who will be assisted by the Municipal Engineer. This being the case, instead of creating two new posts, the Commissioners should give to the Engineer a horse allowance of Rs. 20 per month, and ask him to do the duty of inspection. But the budget being already prepared, it is not likely that the Commissioners will consent to make the proposed change. It is therefore hoped that before passing the budget, the Divisional Commissioner will consider the writer's proposal. In the budget the salaries of some of the servants of the Municipality have been set down as being Rs. 10½, Rs. 11½, Rs. 12½, &c. These sums, containing fractions of rupees, do not look well, and should be increased so as to make them integers.

The Santipur Municipality.

12. A correspondent of the *Samay*, of the 3rd April, has the following regarding the affairs of

SAMAY,
April 3rd, 1891.

the Santipur Municipality :—

For sometime past the same set of men have been again and again nominated by Government as Commissioners of the Santipur Municipality. Does the Rate-payers' Association at Santipur forget to send to the Vice-Chairman the names of other eligible candidates, or is it the Vice-Chairman who does not send other names to the Deputy Magistrate for nomination? It should also be noted that the last Vice-Chairman has been re-elected Vice-Chairman this year. There is no lack of good men at Santipur, and it is therefore surprising that the same man is elected Vice-Chairman every time. For some time past, the erection of new Municipal buildings has engaged the attention of the Commissioners, and the roads have been neglected. Many of these roads are still under water in consequence of the late rainfall. The Commissioners should attend to this matter. The new arrangement placing coolies, duffadars and methers in each ward, under the control of the Municipal overseer, has not proved advantageous to the Municipality, and it is generally remarked that Municipal work in this respect was better done under the control of the Chairman and Vice-Chairman of the Ward Committee.

(h)—General.

13. The *Uluberia Darpan*, of the 28th March, has received many

The Post-master of the Syampur Post Office in the Uluberia sub-division of the Howrah district.

complaints against the Post-master of the Post Office at Syampur, in the Uluberia sub-division of the Howrah district. The Post-master does not

ULUBERIA DARPAN,
March 28th, 1891.

keep his eye on the peons whose duty it is to deliver letters, and so their delivery has become very irregular. Babu Suryya Kumar Ganguli, Superintendent of Post Offices in the Hooghly circle, should enquire into the matter.

14. The *Banganivási*, of the 3rd April, has learnt with surprise that the

The new post of Director of Records.

Government of India intends to appoint Professor Forrest of Bombay to a post which will be shortly created under the name of the Director of Records.

BANGANIVASI,
April 3rd, 1891.

It is difficult to see the necessity for this new post. India's money is being wasted in a variety of ways. Neither the salt duty, nor the income-tax has been remitted on the plea that such remission will cause financial difficulty. But Government's financial difficulty will remain so long as money will be wasted.

III.—LEGISLATIVE.

The Age of Consent Act.

15. The *Ahmadi*, of the 28th March, has the following :—

AHMADI,
March 28th, 1891.

In the meeting of the Viceregal Legislative Council held in the throne-room on the 19th March last, after a debate of four hours, the divine weapon was hurled at the head of the Indians. When the weapon was flung, it made a noise which shook India through and through. It now remains for the Hindus and Mussulmans, who look upon their respective *dharma*s as their dearest treasure on earth, to weep in despair.

16. The *Hindi Bangavási*, of the 30th March, says that any Indian

Lord Lansdowne on the Proclamation.

religious practice may be abolished on the strength of the Viceroy's interpretation of the Queen's Proclamation. Widow marriage, for instance, may

HINDI BANGAVASI,
March 30th, 1891.

be enforced, and circumcision abolished in the interests of morality, and beef-eating may be enforced in the interests of public health.

17. A correspondent of the *Burdwan Sanjivani*, of the 31st March, has the following in connection with the passing of the Age of Consent

The agitation over the Age of Consent Bill.

BURDWAN SANJIVANI,
March 31st, 1891.

Bill :—

It was said in the Legislative Council on the occasion of the passing of the Bill that the agitation over it was of a temporary character and not *bonâfide*. Very defiant words these! The agitation over the Bill for nearly two months and-a-half was quite unique in character, and is a new thing in history. At what other time and at what other place, it may be asked, were meetings held, attended by lakhs of men? At what other time and at what other place did lakhs of men with,

as it were, one heart and one soul, seek the protection of their *Ishtadevata* (specially adored god)? A devoted follower of the goddess Kali drew blood from his breast in front of her shrine, and even offered himself as a sacrifice to the goddess. And, if all that was hypocrisy, the writer does not know that there is anything in this world which is not hypocrisy. The Lieutenant-Governor of Bengal has said that the agitation will pass away with the passing of the Bill; but the writer does not think that it will be so. The agitation will not cease, and it ought not to be allowed to cease.

BURDWAN SANJIVANI,
March 31st, 1891.

18. The same paper says that the Age of Consent Act has already begun to bear fruit. The other day a case came before the Calcutta Police Court in which the complainant claimed his wife, who was under 12, from his father-in-law, who detained her in his house. The Magistrate alluded to the new law (the Age of Consent Act), and said that the girl should remain with her father until she completes her twelfth year. The complainant said that as his father-in-law had trained two of his daughters to be prostitutes, his wife should not be allowed to live with him, but the Magistrate refused to make over his wife to him. Now that the Act of Consent Bill has been passed, one cannot be sure how many incidents like the above will happen in the country, and how many girls will have to become widows in the lifetime of their husbands or to take to bad ways of life?

SAKTI,
March 31st, 1891.

Lord Lansdowne on the Queen's Proclamation.

19. The *Sakti*, of the 31st March, thus notices the Viceroy's speech on the Age of Consent Bill:—

A careful perusal of the Viceroy's speech will convince any one that a crooked policy is the only policy which should be followed in India, and that circumstances indicate the time when such a policy is to be applied. Perhaps such a time came in India a few years ago, and the adoption of a political artifice having been considered absolutely necessary, the Queen's Proclamation was the artifice which was then employed. In 1858 Her Majesty took the administration of the country into her own hands, and the lease of the East India Company ended. But whatever the real meaning of the Proclamation may have been, the people of India put upon it a plain and straightforward construction, and firmly believed that under the British Government their religion and society would on no account be interfered with. Nearly half a century has passed away after that time, and the circumstances of the country have changed completely. And the people have been now made to see that their interpretation of the Queen's Proclamation was wrong, and that under the India Councils Act of 1861 the Legislature has full liberty to pass laws affecting their religion. No Viceroy before Lord Lansdowne had thought it advisable or opportune to divulge the secret. But, whether through necessity or Lord Lansdowne's carelessness, or because the time has arrived for it, the cat has now been let out of the bag, whether for good or for evil, it is for politicians to judge. But it will appear to all who take a commonsense view of the matter that the Viceroy has done wrong by creating alarm and discontent among the people. Her Majesty's representative ought not to have twisted the meaning of her Proclamation for so slight a cause. It was not proper for His Excellency to dispose of this matter in so offhand a manner, considering that on it depended the political fate of India. But so great is the loyalty of the people that they still believe that the interpretation they have themselves hitherto put upon the Proclamation is the right interpretation, and that Lord Lansdowne has misconstrued it either under a momentary excitement, or for the purpose of allaying the agitation and excitement which was caused throughout the country by the Age of Consent Bill. The people have been frightened not so much by the Age of Consent Act itself as by those thoughts about the future which Lord Lansdowne's interpretation of the Proclamation is calculated to produce.

Lord Lansdowne's plain speaking is, nevertheless, matter for congratulation. Though His Excellency's speech has filled the whole country with anxiety, still it is hoped that it will do much good by awaking the people from their lethargy, for it has made them feel that they are a subject people, who have become so powerless as not to be able to do anything even if their rulers interfere with their social customs by legislation. The speeches made on the occasion of the passing of the Age of Consent Bill clearly shew that the Legislature will gradually interfere with other social matters besides the marriage customs of the country.

There can therefore be no doubt that western morality will gradually pervade Hindu society. The Hindus are an uncivilised people who do not know what morality means; and their English rulers should therefore explain to them what morality is, and tell them what customs of theirs are not *moral* in their sense of that word; and also require them to reform those customs on pain of reform being forced upon them by Government.

But can *dharmā*, after all, be dissociated from morality, and does not the *Hindu dharma* include morality? If the *Hindu dharma* had not included morality, could it have stood the test and the wear and tear of so many ages? The *Hindu dharma* does not certainly sanction the immorality which Government has just tried to remove from Hindu society by legislation. It may be boldly asserted that the rules of the Hindu Shastras regarding morality and self-control are absolutely invaluable, and have nothing equal to them in any other religious code in the world. It is true that a few people violate those rules, but can the entire society be held responsible for such few and isolated violations? The Law Member took great credit to himself by pointing out three or four cases of cruelty to child-wives during the course of thirty years and among a population of three-hundred millions. But can the Hon'ble Law Member point out means for removing the far more serious evils which exist in societies in which the custom of late marriage prevails?

Sir Andrew Scoble regretted, in accordance with English etiquette, the absence of Sir Romesh Chunder Mitter from the Council on the day the Bill was passed. But he could not hold his temper long, for he soon exceeded the bounds of courtesy in his sarcastic references to Sir Romesh Chunder's action in connection with the Bill. Sir Andrew Scoble greatly lowered the dignity of his position by insulting Sir Romesh Chunder behind his back. Did not Sir Andrew Scoble, inhabitant as he is of a country whose people are steeped in sin, and where the custom which he himself censured in unmeasured terms prevails without check, feel ashamed to say that Sir Romesh Chunder, though aware of the prevalence of the evil against which his Bill was directed, opposed the measure simply because he did not like to see the good name of his country tarnished in other men's eyes? Did Sir Andrew and his spies look into every Hindu house and really find the evil custom prevailing throughout Bengal? The Law Member freely ridiculed Sir Romesh Chunder, but did not meet any one of the arguments advanced by that gentleman against the Bill.

Sir Andrew's arguments in support of the Bill were perfectly worthless. As for his rejection of the proposal to fix puberty as the age limit, Sir Andrew may be asked whether he considers the Hindus to be so depraved as to be able to bring about that event by artificial means at the age of eight or nine in order to gratify their carnal desire?

20. The *Hindu Ranjikā*, of the 1st April, does not approve of the proposal to send representatives to England for the purpose of setting on foot an agitation in that country against the Age of Consent Act. The money which such agitation would require would be better spent in improving the internal condition of the country. Sending a numerously signed petition to England would be the best thing to do.

HINDU RANJIKĀ,
April 1st, 1891.

Lord Lansdowne on the Proclamation.

21. The *Bhārat Mitra*, of the 2nd April, referring to the Viceroy's statement that the Queen's Proclamation must not be supposed to protect religious customs which are in conflict with morality, says that if this view of the Proclamation be acted upon, there are not many Hindu customs that will be safe, for the Hindu religion is not in harmony with western moral ideas. If Government loves morality so much, why does it keep the Indians unarmed and in a state in which they are incapable of self-defence, and why does it allow Englishmen to waste Indian money in merry-making while the poor Indians are starving?

BHARAT MITRA,
April 2nd, 1891.

The Age of Consent Act.
observes as follows:—

Hindu society, thou art dead! O Sastras! You have gone to the nether world. O *dharmā*! You have been chased out of the country. O Vyasa, Vasishtha, and other rishis! You have been trodden under foot by the

22. The *Navayuga*, of the 2nd April, refers to the passing of the Age of Consent Bill, and

NAVAYUGA,
April 2nd, 1891.

mlechchhas. Sultan Mahmud demolished the temple of Somanatha, but he could not interfere with our society. Tamerlane burnt Delhi and took away from it crores of jewels, but not even he interfered with our Sastras. It is true that Aurangzeb caused mosques to be erected near mandirs dedicated to the Hindu gods, but he could not root out Hindu customs. And though the terrible sword of Sirajuddoula, the last Nawab of Bengal, struck terror into many hearts, still he could not destroy our religion. What did not happen under the Mahomedan rule, and what the Nawabs and Badshahs did not dare to do, has happened without difficulty under the rule of the highly civilised English, who are proud of their knowledge, and who respect truth and justice. We have now learnt that the British flag has been posted not only upon the soil of Hindustan, but also upon the Sastras of the Hindus, upon the customs of this country, upon their life, religion, joys, and hopes, in short, upon everything internal and external. Like the moon in the jaws of Rahu the Hindus are now within the jaws of Englishmen.

BANGANIVASI,
April 3rd, 1891.

The danger created by the Consent Act.

23. A correspondent of the *Banganivási*, of the 3rd April, writes as follows:—

Our present danger may be in some measure averted by our taking the vow which has been suggested in the press. That is indeed the only means of saving ourselves. And a little effort on our part will ensure success. It behoves the Indians, if this rigorous Act has at all wounded their feelings, and if they have any faith in their religion, to take the vow, for it is a vow which they can easily fulfil. Let every man among us merge his own cause in the cause of his country and religion, and let all of us take the vow that we shall all forswear the use of foreign goods. Government will then clearly see whether the Age of Consent Bill was supported by a majority, or a minority of Indians. Come, no more delay. If you be true Hindus, if you can feel for your religion, take immediate steps for the fulfilment of your vow. Let the whole world, let the inhabitants of the White Island see that the Hindus have religious feelings, that the heart of the Hindu still hankers after religion. All Europe will be astonished to see our vow, and our kind-hearted mother, the Empress of India, will see everything clearly.

This is our last resource. Let us take the vow in the name of the goddess Mahakali, who oppressed the Asuras, destroyed Raktabija, wears a garland of human heads, dispels all fear of Death and is dreadful looking. She will, in her mercy, save us from our calamity.

PRATIKAR,
April 3rd, 1891.

24. The *Pratikár*, of the 3rd April, is of opinion that the Bill introduced into the Council of the North-Western Provinces to compel *pandas* of places of pilgrimage to take out licenses will not have the desired effect of putting a stop to the oppression that is now committed by them upon pilgrims. On the contrary, it will render pilgrims liable to additional fleecing, for the *pandas* will take good care to extort from them the money which they will have to pay to Government.

PRATIKAR.

25. The same paper says that after the universal agitation in the country on the Age of Consent Bill, no one can deny that inert, lifeless, and downtrodden India can still respond to calls in the name of religion. What the National Congress could not effect with immense labour and immense expenditure of money, the people have effected of themselves in a short time. The Scoble Bill has taught the great lesson that the Hindu has not forgotten Hinduism under foreign influence and foreign education, and the power for united and concerted action still exists in him. Lord Lansdowne has now explained away the Queen's Proclamation from that august throne from which it has been repeatedly affirmed. That Proclamation has also been repeated on august occasions like the Imperial Assemblage at Delhi and the Queen's Jubilee. The Viceroy's interpretation of the Proclamation will embolden all reformers, native and foreign.

The lessons taught by the Age of Consent Act.

SUDHAKAR,
April 3rd, 1891.

Lord Lansdowne's interpretation of the Queen's Proclamation.

26. The *Sudhákár*, of the 3rd April, has the following:—

Relying on the Queen's Proclamation of 1858, the Indians had hitherto believed themselves safe in regard to their religious and social customs. It was their firm belief that the English Government

would never interfere with the religious practices of any of the nationalities inhabiting India. They had hitherto considered it certain that Her Majesty never gives her representatives power to interfere with religion or religious practices on any ground whatsoever. But the Viceroy's speech has disabused them. They have now been told that the Government has always had power to interfere with the religious practices of the people which conflicted with public morality or endangered individual safety. This amounts to saying that Government considers itself empowered to remove, and will, as a matter of fact, remove any religious practice or social custom which appears to conflict with western notions of morality. Now anything that is approved by western morality cannot be good morality as understood by Hindus and Mussulmans, and especially by the latter. What in the East is called *Dharma* has an inseparable connection with morality, but religion in Christian Europe is a thing wholly dissociated from morality. Government may therefore gradually strike at the root of the Mahomedan religion in the name of western morality. It may, for instance, say that the zenana system of the East being injurious to the health of women and therefore repugnant to Western notions of morality must be abolished. And it may, on similar grounds, abolish the practice of circumcision and the *Roja* fast. The peculiar construction put upon the Queen's Proclamation by His Excellency the Viceroy has really caused alarm. And if that be the correct interpretation of the Proclamation, then must it be said that the English Government has at last shown itself in its true colour. It behoves the Indians, however, to make a careful enquiry as to the true interpretation of the Proclamation.

27. The *Surabhi-o-Pataká*, of the 3rd April, is sorry to learn that Sir Romesh Chunder Mitter intends to resign his seat in the Viceregal Council. It is rumoured that ill-health is the cause of his resignation, but the writer fears that the real cause of his resignation is the wholesale rejection of the amendments proposed by him in connection with the Age of Consent Bill as well as the ungentlemanly attack made upon him by the Members of the Council. Verily, no man of an independent spirit could brook the treatment which Sir Romesh Chunder received at the hands of his colleagues. After the retirement of Sir Romesh Chunder from the Council there will be nobody there to say anything on behalf of the people. His resignation must therefore be regarded as a national calamity.

It is rumoured that Sir Romesh Chunder will be succeeded by the Hon'ble Dr. Rashbehari Ghose. Dr. Rashbehari is no doubt a very able man and fully deserving of the honour. But he has become very unpopular by supporting the Age of Consent Bill. It is hoped, however, that no one will, on that ground, object to his appointment. The writer does not know why the names of Messrs. W. C. Bonnerji and Monomohun Ghosh have been so long forgotten by Government in this connection.

28. The same paper says that on the occasion of the passing of the Age of Consent Bill, Sir Andrew Scoble said that the Government of India has always reserved to itself the power of suppressing practices which are repugnant to the principles of morality. But who is to decide which practices are repugnant to the principles of morality? There are many Hindoo customs and practices which are harmful according to western ideas, and should all of them be suppressed on that account? Are the Legislative Councils, as at present constituted, competent to deal with such customs and practices? Who, again, is to decide in the case of a conflict between the Shastras? Sir Andrew himself admitted this difficulty, and yet felt no hesitation in pronouncing upon a point about which there is a conflict of opinion in the Shastras. He evidently exceeded his powers when he made that pronouncement.

In his last speech on the Age of Consent Bill, the Viceroy said that in a conflict between religion and morality, the former must give way to the latter. Be it so; but is morality after all different from religion? And who is to decide what religious doctrine or practice is repugnant to morality? The writer admits the correctness of the Viceroy's statement that as every act in the daily life of a Hindu is regulated by his religion, the recognition of every injunction of that religion will put a stop to all legislative work. But it is precisely

SURABHI-O-PATAKA,
April 3rd, 1891.

SURABHI-O-PATAKA

because it is so that the writer is so unwilling to allow the foreign rulers of the country to interfere with the religion and custom of its people.

The Viceroy admits the difficulty of distinguishing the essentials of the Hindu religion from its non-essentials, and yet he has performed that task! The fact is the mlechchha rulers of the country are utterly unfit to separate the essentials from the non-essentials of the Hindu religion, and the work of making that separation ought to be left to the Hindus themselves.

The matters which the Viceroy and Sir Andrew Scoble discussed in the course of their speeches on the Age of Consent Bill are of a very grave and serious import; and one cannot say or even surmise where the policy which they wish to adopt in regard to such matters will end. According to this policy, Government can interfere with every religious act of the Hindus. And nothing could cause greater fear and anxiety than that the Queen's Proclamation should have been set aside and an interpretation put upon it according to which the mlechchha rulers of the country shall have the power of regulating at their pleasure the manners, customs and religious observances of the Hindus.

BANGAVASI,
April 4th, 1891.

The *Pioneer* and the proposed agitation in England against the Age of Consent Act.

29. The *Bangavási*, of the 4th April, has the following:—

The *Pioneer*, which is edited by an educated and civilised Englishman, says that any one going to England to appeal against the Age of Consent Act would surely be kicked to death by the British public. Quite possible, says the writer, for England is the land of liberty, equality, and fraternity, and Englishmen excel all others in education, morality and just dealing, and England is the home of the rulers of India, and the home of justice too.

BANGAVASI.

30. The same paper says that the Government of the North-Western Provinces, which proposes to pass an Act for the registration of *pandas* (pilgrim-guides) with the view of putting a check upon the oppressions which are committed by them upon pilgrims, is just now collecting opinions on the measure. But the authorities care very little for public opinion or for the Hindu religion. Witness the Viceroy's own speech passing the Age of Consent Bill, and it is not clear why the Government proposes so small a measure as the licensing of *pandas* when it is quite within its power to abolish the very pilgrimage system of the Hindus, a subject people, who must needs brook everything in silence.

BANGAVASI.

31. The same paper says that some Anglo-Indian newspapers, headed by the *Englishman*, and a few native newspapers conducted by worthless, conceited and wrong-headed natives, are crying for a Press Act to stop the mouth of the native press. But the native press should run into no fear or panic on this account, for, as matters now stand, it is all one whether the native press has its mouth open or gagged. The rulers will not listen to what their subjects say, but will have it all their own way. Again, a gagged press will result in more good than harm. If people are precluded from wasting their strength and energy in empty talk, it is quite in the nature of things that they will, instead of speaking themselves out impulsively, do something worth doing.

BANGAVASI.

32. The same paper has the following:—

The Age of Consent Act. The English rulers have taken a terrible step on the pretext of modifying one clause of one insignificant section of the Penal Code, a clause not known to many, and almost forgotten by educated men. Terrible as was Lord Dufferin's robbing Burma of its independence by a six-line notification in the Gazette, the taking by Lord Lansdowne of the step he did take on the 19th March last has been far more terrible indeed. No, not a hundred battles like that of Plassey, Assaye, Mudki or Multan could in terrible-ness of effect, compare with the step that Lord Lansdowne took on the 19th of March. The line "who steals my purse, steals trash," though written by an English poet, expresses the very essence of a Hindu's mind. Not only Hindu poets and philosophers, but very common Hindus too think that loss of wealth is no loss at all, and that real ruin means loss of religion. And the English have assumed a terrible attitude in order to destroy the religion of the Hindus. It is a really terrible affair; it is an affair, the very thought of which is enough to turn one's head and dry up one's heart's blood.

It cannot certainly be said that the rulers have made the amendment of the Penal Code with a full sense or perception of the gravity either of their action or of its consequences, or that they have done it with the intention of being cruel to their subjects. That the writer says this is not because saying otherwise will be seditious, but because the English can never comprehend the gravity of what they have themselves done. "Father forgive them, for they know not what they do!" It is a danger for both the rulers and the ruled, and may He who has power to save men from danger save both!

The following extract from one of Mr. Gladstone's speeches shows in what manner Englishmen understand danger, difficulty, or the gravity of a situation:—

"Now that the steeple of the Kerkenwell Church has been broken, the market place of Kilkenny has been burnt, &c., * * * the Irish question is no longer a question of theoretical speculation, it is a question of practical politics."

This shows that Englishmen do not consider anything to be serious until it proceeds so far as to end in fight and riot. When the old Prime Minister of England himself has no higher sense of the gravity of a situation, it is no wonder that Englishmen generally should wholly fail to comprehend the gravity of a particular affair or situation for the Hindus. And the Hindus are unable to make their rulers understand it, because they cannot fight or make riots for that purpose.

No one who is not a Hindu can have a full grasp of a religion which pervades everything, contains everything, and fills everything, and it is not even every Hindu that can grasp it. In Europe religion is only one among many things around and about it, some of which are in harmony and some in conflict with each other. These other things are morality, polity, science, philosophy, &c., and religion has to be understood by comparing and contrasting it with and distinguishing it from these. But *Sanatan Hindu Dharma*, or the eternal religion of the Hindus, is infinite in scope, without a beginning, unchangeable, peerless and without a second. The religion of the West shrinks one day before the revelations of science, and expands the next day when faith pays homage to it. But the *Sanatan Hindu Dharma* neither shrinks nor expands, neither seizes anything nor lets anything go, but holds everything within itself, firm and immovable. No one who understands the nature of this *Dharma* can have the heart to attack it. The English rulers of India do not know what is the sort of ruin in which they are about to involve the Hindus, and it is simply impossible for them to know it.

A story may be here given:—

One day, after the passing of the Age of Consent Act, the writer's maid-servant, a middle-aged woman, came to him and asked him if it was necessary that she should send her daughter-in-law, a girl of eleven, to her father's house, as she had heard of a certain law which had been just passed. The writer had no alternative but to advise her to send her daughter-in-law to her father's, although she had attained puberty. The woman said she would do so, but considered it a very serious thing that she should be unable to train her daughter-in-law in household work, and must keep her at her father's where she would do and learn no work, and idle away her time as her parents' pet.

This story shows how the *Sanatan Dharma* of the Hindus pervades and permeates even the lowest strata of society. The maid-servant, though belonging to an inferior class in society, was yet the female-head of her family, and considered it her duty to instruct her daughter-in-law in the work of her house. But the law prevented her from performing that duty. It is impossible for you, civilised men, to understand a *Dharma* which works with such inscrutable subtlety and which is so widely pervading in its nature. It is the *Dharma* of us, uncivilised people, and it is we alone that understand a little of it. Englishmen, it is because you do not understand the matter that you have begun to do a most unrighteous act. The danger is alike yours and mine, and may Madhusudana, the Dispeller of Danger, protect us both.

33. The *Dainiko-o-Samachar Chandrika*, of the 5th April, says that there is not another such wise man in the territories administered by Sir Auckland Colvin as the Raja of Bhinga. This is why he of all men was appointed to the Legislative Council.

The Raja of Bhinga and the Age of Consent Bill.

DAINIK-O-SAMACHAR
CHANDRIKA,
April 5th, 1891.

Wicked people say that Sir Auckland Colvin deliberately recommended the Raja of Bhinga in preference to worthy men.

The Legislative Council was turned into a veritable play-house on the occasion of the discussion of the Age of Consent Bill. Everybody except Sir Charles Elliott played a comic part, and some spiced their comic parts with a dash of the heroic. The acting was therefore capital. The acting of the chief player, Sir Andrew Scoble, has already been described.

The Raja of Bhinga's speech is thus criticised:—

- (1). The Raja says that in Oudh and the North-Western Provinces girls are married after the attainment of puberty. How can this be reconciled with another statement of the Raja in the same speech, namely, that artificial means are adopted to bring about the menstruation of wives who have not attained puberty? Out of his own mouth the Raja stands condemned.
- (2). What authority has the Raja for saying that no one but the members of the twice-born races are allowed by the *shastras* to perform the *garbhadhan* ceremony? The *Mahanirvan* and other *tantras* rule explicitly that the *upanayan* (assumption of the sacred thread) ceremony alone is the exclusive privilege of the twice-born races, but that all have the right to perform the other nine ceremonies. Brahmins who officiate as priests in Sudra households may become fallen men thereby. But is it to be concluded from this that the Sudras have not the right to perform any ceremony, not even *shraddha* and *vivaha* (marriage)? Who but the Raja of Bhinga could furnish such an interpretation of the *shastras*? He must be a very ignorant man who wrote this speech for the Raja.
- (3). The statement of the Raja that the twice-borne races do not recognise the binding character of *garbhadhan* because they assume the sacred thread before marriage does not deserve refutation. Has anybody ever heard such an interpretation of the *shastras* as that the assumption of the sacred thread dispenses with the necessity of the *garbhadhan* ceremony?
- (4). The Raja says that the noble families in Oudh and the North-Western Provinces do not marry their girls before 14. Why, it must be admitted after this that there is no child-marriage in *Aryāvarta*. Bravo! Raja of Bhinga! your acting is without parallel. The Raja says that only girls who have attained puberty are married. This is the reason perhaps why noble husbands in Oudh and the North-Western Provinces are anxious to bring about the menstruation of girls who have not attained puberty.

The Viceroy may have respect for the utterances of such a crazed person, but no other man has any respect for them. The writer is really sorry to see the Legislative Council converted into a play-house. Is Lord Lansdowne very fond of plays?

DACCA PRAKASH,
April 5th, 1891.

The Age of Consent Act.

34. *Dacca Prakāsh*, of the 5th April, has the following:—

The Age of Consent Bill has been passed, and as it is now a law passed by the Queen-Empress, Hindu society will respect it, however painful it may be to them to do so. It is not the creed of the Hindu to consider his ruler as an ordinary human being, or to regard him with scorn, or to disregard the laws which he frames. The Hindu will therefore bear as best he can the intense anguish of heart caused by the passing of the Act. Hindu history contains no trace of political revolutions. It will not now be therefore proper to conduct the agitation in the way in which it was conducted before the passing of the Act. Nor will it be now proper to hold meetings to protest against the Act. The writer does not, nevertheless, think that the passing of the Act has deprived the people of their right to complain of injustice and oppression. There is the Secretary of State for India in England and the Queen-Empress above him, and people should lay their grievancies before them. Appeal to the Queen-Empress may or may not be attended with a favourable result. But people

must still appeal to the Queen-Empress. Near whom should the child cry if not near its mother?

In the course of his speech on the Age of Consent Bill, Lord Lansdowne said that sufficient time was given for discussing the measure. But was two or two and-a-half months sufficient time to discuss a measure which caused such widespread agitation and raised so much opposition in the country?

Reference is then made to Lord Lansdowne's interpretation of the Queen's Proclamation, and the following remarks are made:—

If the Viceroy's interpretation of the Queen's Proclamation, which has hitherto been regarded by the people of India as their last refuge, is correct, then the religious practices of the Indian people lose all importance and may be set aside by Government at its pleasure. Did the Maharani issue her Proclamation in the fearful days of the mutiny, when the Indian Empire was shaken to its foundations, hedged round with conditions as Lord Lansdowne declares it to be? The rulers of India are foreigners, professing a different religion from that of the people, and a great many customs of the people do not therefore appear good in their eyes. And what if they should for that or any other trifling reason of the same kind abolish the country's customs? There could be no greater danger for the people than the attitude of their rulers towards their customs indicated in Lord Lansdowne's speech. Religion may not, as Lord Lansdowne says, be an insurmountable obstacle to legislation in all cases. But before dealing with the religious difficulty, Government should be able to prove conclusively that if a particular custom or practice is not suppressed, either Government or society, or both, will suffer harm. And has Government been able to prove this on this occasion? When the Queen issued her Proclamation, she did not perhaps even dream that Government would be able to interfere with the religion of its subjects with the object of reforming society.

The Viceroy's statement that Hindu society will itself ask some day for the abolition of early marriage is an ominous one, and foreshadows other measures which will revolutionise Hindu society.

According to Sir Andrew Scoble, there was not much agitation against the Bill outside Bengal, and even in Bengal agitation against the measure was not of a very serious character. It seems as if every word in this statement is instinct with truth! Sir Romesh Chunder was lying on his sick bed when the Bill was passed. And impugning his honesty behind his back was certainly conduct worthy of an English knight like Sir Andrew Scoble. With incomparable good sense and logical acumen did Sir Andrew try to prove the prevalence of premature cohabitation by quoting four or five cases like that of Hari Maiti. Comparing premature cohabitation with *sati* was also an act worthy of Sir Andrew Scoble's scholarship.

Sir Andrew had at first taken Pundit Sasadhar for his guide, but in the end rejected him and transferred his respect to Messrs. Bhandarkar, Telang, and Raghu Nath. He said he would rather err with these latter than be right with the former. Admirable reasoning this! If Pundit Sasadhar became so insignificant in the end, how did Sir Andrew take his help in the beginning?

35. The *Som Prakāsh*, of the 6th April, says that every man who cares for his religion must hear with concern the interpretation which Lord Lansdowne has put upon the Queen's Proclamation. His Excellency said that

Lord Lansdowne on the Queen's Proclamation.

in all cases where demands preferred in the name of religion would lead to practices inconsistent with individual safety and the public peace, and condemned by every system of law and morality in the world, it is religion and not morality which must give way. Now, there is hardly a religion in the world of which the practices do not, at some time or other, endanger the safety of any individual, and so Government must be able to interfere at its will with the religions of all sections of the people. It seems that Lord Lansdowne's interpretation of the Queen's Proclamation will do infinitely more harm than the Age of Consent Act itself. Hitherto it was the firm conviction of the people that Government could not interfere with their religion; but this conviction has been shaken by His Excellency's interpretation of the Queen's Proclamation. Religious practices will be henceforward tested by every system of law and morality in the world, and religion will thus, in the course of time, disappear from India.

SOM PRAKASH,
April 6th, 1891.

DAINIK-O-SAMACHAR
CHANDRIKA,
April 6th, 1891.

36. A correspondent of the *Dainik-o-Samachar Chandrika*, of the 6th April, asks that if the Age of Consent Act is not repealed, will the whole Hindu community give up

their belief in their true and eternal religion and become *mlechchhas*? Will Hindu society be unable to answer this question truly? Will nobody be alarmed by Lord Lansdowne's terrible speech on the Age of Consent Bill and his incorrect interpretation of the Queen's Proclamation? Will the descendants of the ancient and eternal Aryas take lessons from the newly-born *mlechchha* morality on such subjects as eating, worshipping the gods, &c.? Death would certainly be better than life under such unnatural and ignominious conditions. The religious man cannot be intimidated into giving up his religiousness any more than the lover can be intimidated into giving up his love. Has the Viceroy really become mad?

GRAMVASI,
April 6th, 1891.

37. The *Gramvasi*, of the 6th April, refers to the passing of the Age of Consent Bill, and remarks as follows:—

The Age of Consent Act.

Nobody can deny that in passing this law Government has been actuated by a noble and religious motive. As people have not been themselves able to protect their religion and morality, Government has made this law for their protection. It is therefore desirable that all agitation should now cease. The working of the new law will be attended with no danger if the practice of *dwiragamana* is revived.

HINDI BANGAVASI,
April 6th, 1891.

38. The *Hindi Bangavasi*, of the 6th April, says that before the passing of the Age of Consent Bill, the English were only rulers of the country, but since its passing they have become leaders of native society as well.

The Age of Consent Act.

IV.—NATIVE STATES.

DACCA GAZETTE,
April 6th, 1891.

39. The *Dacca Gazette*, of the 6th April, says that rumours are afloat that grave injustice is going to be done to the outside creditors of the Tipperah State. Some creditors have

The Tipperah State.

been made to return the receipts held by them, although the loans given by them have been only partly repaid. The creditors are silently enduring all this oppression because the High Court has declared that Tipperah is outside British jurisdiction. If this injustice is done to the creditors, the Maharaja of Tipperah will not obtain loans in future when he will be in want of money, and his reputation for honesty will be sullied. The Maharaja should promptly attend to this matter.

VI.—MISCELLANEOUS.

SANSODHINI,
March 4th, 1891.

40. The *Sansodhini*, of the 4th March, says that His Honour the Lieutenant-Governor walked through the town of Chittagong on foot. There are few men so noble-hearted

The Lieutenant-Governor in Chittagong.

and courteous as His Honour. Everybody was

pleased with his politeness and manners. No display of any kind was made on the occasion, as His Honour is not fond of ostentation.

AHMADI,
March 28th, 1891.

41. The *Ahmadi*, of the 28th March, says that a largely attended meeting of the Atia Anjumane Moinal Islam was held on

A Mahomedan religious meeting in the Mymensingh district.

the 22nd March last, in the house of the zemindar of Pakulya in the Mymensingh district, with the

object of devising means for the popularisation of the truths of the Islam religion. A notice was issued on the 8th March last inviting all zemindars, talukdars, &c., who were religiously disposed, to attend the meeting. The notice was signed by the undermentioned gentlemen:—

Naimuddin.

Abdul Hamid Khan, Isafjai.

Naoser Ali Khan, Isafjai.

Meer Amjad Ali.

HINDI BANGAVASI,
March 30th, 1891.

42. The *Hindi Bangavasi*, of the 30th March, says that India has made remarkable superficial improvement under British

The Indian industries.

rule, but it has made no real improvement. Nor

can a foreign Government be expected to help her in making real improvement. All Indian industries are ruined, and India now depends upon England for the supply of all necessary articles. She will make real improvement if she can revive her own industries.

BURDWAN SANJIVANI,
March 31st, 1891.

43. The *Burdwan Sanjivani*, of the 31st March, says that though hundreds of ryots have repeatedly asked Government to

The floods of the Damodar.

protect them from the floods of the Damodar, it

has up to this time taken no action in the matter. The other day there was a slight rise of the river, and the additional waters, escaping through the breaches, have destroyed the *rabi* crops over a large tract of land. The ryots are in despair, because the loss of the *rabi* crop takes away from them their only means of paying their rent. The same cause has also darkened the prospects of the talukdars, who were looking to their rent collections for the payment of revenue. The talukdars have therefore sent a petition to Government, asking it to give effect to the following proposals for the purpose of preventing floods in the Damodar:—

1. Closing the breaches at Lakhra and Jankuli before the setting in of the rains.
2. Deepening the Bachhurdaha and other khals which have silted up in consequence of sand deposits from the Damodar.
3. Repairing the banks of the Damodar every year in a manner which will prevent the occurrence of breaches.

If Government thinks that no permanent embankment can be constructed on the southern bank of the river, it surely ought to adopt other measures for the protection of the people. It should therefore give effect to the proposals of the talukdars. The water which escapes from the river by overflowing its banks increases the fertility of the land over which it passes; but the water which escapes through the breaches makes the land which it traverses unfit for cultivation by leaving sand deposits on it. The breaches of the Damodar should be therefore anyhow closed. And if Government does not do this and any land becomes unfit for cultivation in consequence of sand deposits from water escaping through the breaches, Government should on principle take no rent for such land. It is hoped that the Lieutenant-Governor will pay special attention to the subject of the Damodar floods.

44. The *Sahachar*, of the 1st April, says that the Government of India contemplates sending delegates to the International Health Congress which will shortly meet in London, and has with that object asked the different universities and mercantile communities to elect delegates. It is hoped that many medical men from India, and among them some who are Indians by birth, will attend the Congress. Men who are Indians by birth know the manners and customs of their countrymen well, and will be able to give a correct description of the same to the Congress, and the European and American doctors who will come to the Congress will then be in a position to give them sound sanitary advice. These Indian delegates will have to discuss with European and American doctors the question of stamping out cholera, malaria, leprosy, and other diseases from India and adopting measures with the object of making the soil of Bengal less moist than it is now.

SAHACHAR,
April 1st, 1891.

45. The *Urdu Guide and Darus-Saltanat*, of the 2nd April, complains that the Hindi passage set for translation into English at the last Sub-Deputy Collectorship Examination was full of Sanskrit words. If such questions continue to be set, Mussulman candidates will have no chance of success in this examination.

URDU GUIDE AND
DARUSSALTANAT,
April 2nd, 1891.

46. The Midnapore correspondent of the *Banganivasi*, of the 3rd April, says that the last year's outbreak of small-pox in that place was due to the vaccination authorities not having performed their duties properly. Had the work of vaccination been begun early, that is to say, about the commencement of the cold season, many lives would surely have been saved.

BANGANIVASI,
April 3rd, 1891.

47. The same paper has learnt that cholera is raging violently in certain villages in Gobardanga in the 24-Pergunnahs, and not only men but cattle are dying in large numbers. The authorities are entreated to take remedial measures.

BANGANIVASI.

48. The *Bangavasi*, of the 4th April, says that the students residing in the Eden Hindu hostel have proposed to start a shop for the sale of only country-made goods with a capital of Rs. 10,000 to be raised among themselves.

BANGAVASI,
April 4th, 1891.

This shop will be placed under the management of a Director to be appointed by the students. This step is about to be taken by the inmates of the hostel with the view of stopping among themselves the use of British-made goods. This noble example ought to be followed by students throughout the country, nay, by grown-up men too.

SANJIVANI,
April 4th, 1891.

Government in the agitation.

49. The *Sanjivani*, of the 4th April, has the following:—

The greatest blessing of British rule is liberty. It is doubtful whether Indians ever enjoyed such liberty before. They are holding meetings against the Government without hinderance in which the actions of Government are criticised, and criticised in a manner which is calculated to lower it in the estimation of the public. The press writes every day against the Government, but Government shows no sign of displeasure. The liberty of the press and the liberty of holding meetings are the most glorious monuments of British rule; for it is a noble Government which is anxious to know its own faults, and the Government which not only desires to know its own faults, but is ever ready to correct its faults is really a blessing conferred on its subjects by Heaven itself. The attitude of Government towards the agitation that has been going on against the raising of the age of consent indicates great nobleness on its part. It is doubtful whether any other Government would have shown similar nobleness under such circumstances. Seeing how powerful the Government is and how timid its subjects are, the former would hardly have required to make an effort in order to put a stop to the agitation in which its Bengali subjects did not hesitate to cast false aspersions on its character. But Government did no such thing. Its subjects abused their liberty, but it did not for that reason deprive them of it, their liberty, for one moment. This forbearance on the part of Government has really charmed the writer. It is rumoured in certain quarters that Government will deprive the native press of its liberty. It is true that certain newspapers attacked the Government in a way which deserves to be blamed. But the British Government never desires to deprive any institution of its liberty for the fault of one or two of its members.

SAMAJ-O-SAHITYA,
April 5th, 1891.

50. The *Samaj-o-Sahitya*, of the 5th April, advises all patriotic people in this country to stop using British-made goods. India will not be able to rise again if her sons cannot combine and resolve not to use foreign goods. The desire of eschewing English goods has, somehow or other, taken possession of men's minds in this country since the passing of the Age of Consent Bill.

SOM PRAKASH,
April 6th, 1891.

51. The *Som Prakash*, of the 6th April, hopes that Government will grant the application of Kabiraj Raj Mohan Roy Kabindra, grandson of the celebrated Kabiraj Ganga Prasad Sen, asking it to establish an Ayurvedic dispensary with a school and a hospital attached to it. The proposal of the Kabiraj is a very reasonable one.

GRAMVASI,
April 6th, 1891.

52. The *Gramvasi*, of the 6th April, asks the Lieutenant-Governor to give effect to the proposal of Kabiraj Raj Mohan Sen by establishing an Ayurvedic school and an Ayurvedic dispensary. Government is doing its best to improve the sanitation of the country, and the popularisation of the Ayurvedic system of treatment, which seems to suit the people of this country better than any other system of treatment, will go a great way towards the accomplishment of that object. If Government takes the initiative in this matter, the public will, as a matter of course, follow its example.

BENGAL EXCHANGE
GAZETTE,
April 7th, 1891.

53. The *Bengal Exchange Gazette*, of the 7th April, has learnt that the promoters of the Benares water-works have formed a league with the Municipal Commissioners of that place with the object of demolishing the temple of Ramji. The Hindus are trying to bring the matter to the notice of Government, and they propose to send five representatives to Allahabad for that purpose. But the steps leading to the temple are, in the meantime, being demolished! Is India ruled by the virtuous Maharani or by a lot of anti-Hindu Englishmen? Is Government too anxious to compass the ruin of the Hindu religion, and is it not satisfied with having passed the Age of Consent Act?

URIYA PAPERS.

54. The *Utkaldípiká*, of the 21st March, is glad to learn that the Government of Bengal have decided not to extend the provisions of the Bengal Tenancy Act to Orissa. It also speaks highly of Mr. Worsley, who wrote against the extension of the Act in question to Orissa.

UTKALDÍPIKA,
March 21st, 1891.

55. The same paper is sorry to find that the abolition of salt-manufacture in Parikud in the Pooree district has taken away the only relief which the poor residents of that place could get during the periods of scarcity or famine which affects the place like a chronic disease. The Raja of Parikud having helped his ryots more than once, and thereby exhausted his limited resources, is now in a helpless condition. The paper therefore draws the attention of Government to the condition of the people in Parikud in Pooree.

UTKALDÍPIKA.

56. The *Samvadváhiá*, of the 19th March, is surprised to learn that a daring dacoity was committed in Sobharampore, a suburb of the Balasore town. About one hundred men entered the house of Kali Baboo with arms and torches in their hands, and after plundering articles of considerable value, effected their escape with impunity.

SAMVADVÁHIKA,
March 19th, 1891.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 11th April 1891.

